No. 3

CHRIST,

THE MEDIATOR;

A SERMON,

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PHILIPIANS ii. 6–11.

"Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of JESUS every knee should bow,—of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In these words, my brethren, we have, clearly spread before us,

I. The mediatorial CHARACTER, WORK, and GLORY of Christ. And

II. THE GRAND DESIGN OF THE WHOLE.

By the MEDIATORIAL CHARACTER of Christ, we are to understand, not his essential, but his official character; that which, he, as Mediator, sustains in the economy of man's redemption. Had man never existed; or existing, had never fallen; or fallen, had never been redeemed, the Eternal Son of God had never assumed the name of Jesus Christ, or Mediator. This is, unquestionably, that *new* name spoken of in the Revelations; and that name which is above every name, made mention of in our text. Entering upon the glorious work of man's redemption, he performs new offices, assumes a new name, and sustains a new character. This character is commonly denominated his mediatorial character. The scope of the passage, however, now before us, will lead me to speak, not so much of those offices which belong to the mediatorial cha-

racter of Christ, as of that UNION of the Divine and Human nature, in the person of Christ, upon which the mediatorial character is based; and which, indeed, gives to it, all its sweetness, and dignity, and excellence, and perfection.

Here it will be necessary to establish, by argument, this great doctrine, *that Jesus Christ, as Mediator, possesses two natures, the Divine and Human, in mysterious, yet all harmonious union.* This is a doctrine of prime importance. It lies at the foundation of the whole christian system; and with it, the most precious hopes of the believer must live or die! No wonder then, if we be tenacious for this doctrine;—no wonder, if we cling to it as the miser clings to his gold—for, "if the foundations be destroyed, what can the righteous do?" In support of the doctrine, I shall, on the present occasion, adduce only one argument; but that is humbly conceived to be, both clear and unanswerable. It is this:—in this volume certain things are affirmed of Jesus Christ, which can be affirmed only of the *Human nature;* and again, in the same volume, certain things are affirmed of Jesus Christ, which can be affirmed only of the *Divine nature.* Now these two classes of affirmation cannot be true, except on the principle that Jesus Christ does possess, both a Divine and Human nature, in mysterious, yet all harmonious union. How do we prove the union of soul and body in man? In this very way: speaking, for example, of this man, I say, he has flesh, bones, blood, and is mortal. These are not the attributes of the soul, but of the body, and prove—what? Why, certainly, that this man has a *body.* Again, speaking of the very same individual, I affirm, that he has memory, will, and understanding, and is immortal—an entirely new set of attributes! Now these belong, not to the body, but to the soul, and prove—what? Most unquestionably that this man has also a *soul.* The connecting link between the soul and body may be unseen. It matters not. The facts are clear, and therefore the inference is irresistible. This man has both a soul and body, in mysterious, yet all harmonious union. Now let us apply the very same principle of reasoning to the case in hand.

First. Touching the *Human* nature of Christ. And here we need not enlarge, for the doctrine is not controverted. We need only remind you of those passages of Scripture which tell us, plainly, that Jesus Christ was born of a woman, and made under the law; that he wept, hungered, thirsted and died. These things belong not to the *Divine*, but to the *Human* nature, and prove—what? Why, certainly, that Jesus Christ possesses a *Human* nature; that he is really and truly a man. But,

Secondly. That in connection with the human nature, he has also a nature, strictly speaking, Divine—and therefore, very God. Notice the affirmations in our text: "Who being in the form of God, thought it not robbery to be equal with God."

1. "*Who being in the form of God.*" Here the Apostle affirms that, originally, Jesus Christ was in the form of God. Now as God is an infinite spirit, possessed of incommunicable attributes, and arrayed in peerless, uncreated glory; it is very certain that no mere creature can possess the *real* form of God—and that it is the *real*, and not *assimilated* form of God which is here meant, is manifest; because this same Apostle, in another place, (Heb. i. 3,) declares Christ to be the brightness of the Father's glory, and the express image of his person. The *brightness* of the Father's glory! The *express image* of his person! How remarkable, how striking is this language! As the *brightness* of the sun in yonder heavens, is of the same *nature* and *date* with the sun, and may be distinguished, though not separated; so, in the unity of the Godhead, the Father and the Son, are, in essence, one and the same—coequal, coeternal: they may be distinguished, but not separated. When, therefore, it is said, in our text, that Jesus Christ was in the form of God, the idea clearly is this: that Jesus Christ possesses in himself, really and substantially, all the perfections of God the Father's person. Accordingly, we find that the sublimest *attributes* of Divinity are ascribed to him; and also the sublimest *works*, and *honors* and *names*.

First. The SUBLIMEST ATTRIBUTES. *Eternity.* Thus, Micajah v. 2, speaking of him, says, "Whose goings forth have been from of old—from everlasting." *Immutability.* Heb. xiii. 8. "Jesus Christ, the same yesterday, to-day, and forever." *Omnipresence.* "Where two or three are gathered together in my name," says the blessed Redeemer, "there am I in the midst of them." Can he be, if he be not omnipresent? *Omniscience.* In him, according to the Scriptures, Col. ii. 3, "are hid all the treasures of wisdom and knowledge." But the fact, that Jesus Christ is the final judge, might set the matter of his omniscience at rest forever. We must all, says the Apostle, stand before the judgment seat of Christ. O what multitudes! Millions crowding upon millions! Millions crowding upon millions! Numerous as leaves of the forest—as dew drops of the morning—as sands upon the seashore! *All* must stand before the judgment seat of Christ; and from him receive that sentence which shall open to them a world of glory, or a world of wo! Now that he may pronounce a righteous sentence, he must, of course, be acquainted with every individual in that *vast* assembly—with every thought, and word, and action of every individual! Nay, he must know, most perfectly, all the light which they enjoyed, all the privileges which they possessed, and all the motives which influenced their conduct; in short, he must be *omniscient.* Wo to the world, if the final judge err in the decisions of that great day! For, from his tribunal, there is no appeal! Every sentence is final and shall be registered for eternity! But

Secondly. The SUBLIMEST WORKS of Divinity are ascribed to Christ. Is *Creation* the work of God? Who denies it? Yet "all things were made by Jesus Christ; and without him was not any thing made that was made." John i. 3. Is *Preservation* the work of God? This is freely admitted; yet according to the Scriptures, "Jesus Christ upholdeth all things by the word of his power," and "by him all things consist." Heb. i. 3. Col. i. 17. Is the work of *Resurrection* the work of God? Who but God can raise the mighty congregation

of the dead? Yet hear the words of the Lord Jesus. "I am the resurrection and the life." And again: "The hour cometh when all that are in their graves shall hear the voice of the Son of God, and shall come forth." Is the work of *Final Judgment* the work of God? The Bible says expressly, that "God is judge himself." Psal. l. 6. And yet the same authority declares "that we must all appear before the judgment seat of Christ." 2d Cor. v. 10. Again,

Thirdly. The SUBLIMEST HONORS of Divinity, are given to Christ. Hear the dying address of the martyred Stephen. "Lord Jesus, receive my spirit." Witness the form of Baptism. "In the name of the Father, and of the Son, and of the Holy Ghost." Now, whatever is implied by the name of the Father, is, of course, also to be implied by the name of the Son, and of the Holy Ghost. But, hark! Pæans are sounding in glory! "Worthy is the Lamb that was slain, to receive power, and riches, and honor, and glory, and blessing?" This is the language of those who worship on high; and what is the response from those who worship below? John, the exile of Patmos, leads on in the lofty song: "Unto him that loved us, and washed us from our sins in his own blood"—"unto HIM be glory and dominion forever, and ever! Amen." This is truly sublime! No ascription of praise can be loftier than this! No worship more divine! What makes this more remarkable, is, that no good man, nor good angel ever consented to receive divine honors. *No good man*. Paul and Barnabas, having wrought a stupendous miracle at Lystra, the people immediately cried out in the language of Lycaonia, the Gods have come down to us in the likeness of men; and the Priests of Jupiter brought oxen and garlands unto the gates of the city, and would have done sacrifice with the people—would have rendered these good men Divine honors. Did they consent? They were shocked at the idea,—"they rent their clothes, and ran in amongst the people, crying out, and saying, Sirs! why do ye these things? We also are men of like passions with you." Acts, xiv. No *good angel*, ever consented to receive Divine honors. A good angel once ap-

peared to John, in the Isle of Patmos: dazzled by the effulgence of his glory, the beloved disciple, mistook him for the immaculate God, and fell down at his feet to worship him. Did this good angel consent? He repelled it immediately. "*See thou do it not,*" said he, "for I am thy fellow servant." But mark! The Lord Jesus also appeared, to the same John, in the same Isle of Patmos. John fell down at *his* feet also: Did the Lord Jesus give any charge against worshipping *him?* How different! He laid his right hand upon him, saying, "Fear not, I am the first, and the last—I am he that liveth and was dead, and behold I am alive forevermore—Amen. And have the keys of hell and of death!" These things are very remarkable. They fall in precisely with what has been stated, viz. that when the Apostle, says Jesus Christ, was in the form of God, the idea is this: that Jesus Christ, possesses in himself, really and substantially, all the perfections of God, the Father's person, and consequently possesses a nature, strictly speaking, Divine. But this is not all: To crown the whole,

Fourthly. The SUBLIMEST NAMES of Divinity are given to him. *God.* Thus the everlasting Father, addressing the Son, says, "Thy throne, O God, is forever and ever," Heb. 1, 8. *True God.* Thus, 1 Jno. v. 8. Jesus Christ. This is the true God, and eternal life. *Mighty God.* Isaiah 9, 6. "Unto us a child is born, unto us a son is given, and his name shall be called, wonderful counsellor, the *mighty God.*" *Searcher of hearts*, and *Jehovah.* Hear the words of the Saviour himself, Rev. 2, 23. "And all the churches shall know, that I am He that searcheth the reins and hearts." I am *He!*—the language is remarkable. It seems to refer to some well known personage. I am *He!* To whom does he refer? In Jer. 17, 10, we are told. "I, Jehovah, search the reins, I try the hearts." Give these names—give *any* of them, to Peter, to Paul, to Gabriel, to the loftiest *created* being in the universe, and there is blasphemy in it. Yet they, and many others, equally sublime, equally incommunicable, are given to Jesus Christ. Doubtless then, Christ is God—is possessed of a nature, strictly

speaking, Divine. So much, then, for the *first* affirmation in our text. But

2. "*Thought it not robbery to be equal with God.*" Now, as a good writer remarks, "If Jesus Christ, thought it no robbery, to be equal with God, it was no robbery; and if no robbery, he was equal, and if equal, he must be God." But some man may say, If Jesus Christ possess a Divine nature, how can he, being Divine,—being God, be said to be equal with God? Will not this imply that there are then two Gods, equal, independent, separate? I answer, that in a matter so infinitely removed beyond all comparison, and all similitude, I do not much like illustrations, but I will employ one, simply to shew, that the thing is by no means incredible. Water, in a vessel, may subsist under two forms, as a fluid and a solid, or as water and ice. They are really one substance, and yet may be compared, and one may be said to be equal with the other. But if you do not like our interpretation of the passage, here it is, and what will you do with it?*—"*thought it not robbery to be equal with God.*" Now, if Jesus Christ, possess not a nature really Divine, he must, of course, be a mere creature, a finite being. What! a mere creature, equal to the uncreated God! a *finite* being, equal to one that is *infinite!* You may compare a grain of sand with the whole earth—a drop of water with the mighty ocean—a ray of light with the stupendous orb of day; but verily, you may not compare a creature with his God, nor that which is *finite* with that which is *infinite.* In *no sense* can there be an equality—with no propriety can there be a comparison! The case then is clear. *Jesus Christ is God;* possesses in himself, really and substantially, all the perfections of God, the Father's person—possesses a nature, strictly speaking, *Divine.* The argument touching the Supreme Divinity of our blessed Saviour is now finished. The edifice is complete; it is a

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*I am aware that those who reject our doctrine, give another rendering to this passage, and indeed, to *every* passage which we have quoted, or shall yet quote, numerous as they are! Now, is it not marvellous that *so many* passages should have been wrongly translated?

Bible edifice, and glorious to behold. But to throw around it a wall of adamant, take this passage, John xix. 8, 9, 10. "Philip saith unto him, Lord, shew us the *Father*, and it sufficeth us; Jesus saith unto him, Have I been so long time with you, and yet hast thou not known ME, Philip? He that hath seen ME, hath seen the FATHER; and how sayest thou then, show us the Father? Believest thou not, that I am in the Father, and the Father in me?" For another wall of adamant, take the words of the Apostle, Col. ii, 9. "In him, (Jesus Christ,) dwelleth all the fullness of the Godhead bodily!" Was ever language stronger than this? Every word is emphatic. *In* "*Him*, DWELLETH, *all* THE FULNESS of the *Godhead*,* BODILY!" He that can, by his power, break down

* Having introduced the term *Godhead*, I would here make a remark or two on the doctrine of the TRINITY. Some have stumbled at it; and why? on the supposed ground of its involving an absurdity. Now I affirm, and can demonstrate, that it does not involve even the shadow of an absurdity; for when we say, that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost—and these three, are one God, the same in substance, equal in power and glory, Observe! We do not say, that they are three, in the *same sense*, in which they are one—nor one, in the *same sense*, in which they are three. This would be an absurdity. But we say, in *one sense*, THREE—in *another*, ONE. Is there any thing incredible in this? By no means: rain, hail and snow, are three distinctions of one and the same element: and, although I would not say, that rain is hail, nor that hail is snow, yet I will say, what I have a right to say, and what is manifestly true:—in substance, they are one, presenting three distinctions. Even so in the unity of the Godhead. Although I would not say that the Father is the Son, nor the Son, the Holy Ghost, yet I will say, what I have a right to say, and what is certainly a great Bible truth. In essence, they are one—in distinction, three. Why, even in man himself, who is said to have been made after the similitude of God, we see enough to convince us that a threefold subsistence of the Divine nature, in perfect unity, is, by no means incredible. According to Philosophers, and what is incomparably better, according to the Apostle Paul, "*Man* consists of three distinctions—body, soul and spirit." By the body, we understand the material frame; by the soul, the animal life, which we have in common with the brutes that perish; and by the spirit, (usually called the soul)—the immortal principle. Now, here we perceive a threefold existence, not only in *union*, but in *unity*. This man writes a letter,—"The hand, the material frame, grasps the pen; the soul, the animal life, animates the hand—and the spirit, the immortal principle, dictates the letter." These simple illustrations are introduced, not to explain the *modus existendi*, or mode of the Divine existence,—certainly not, for we have not forgotten the confounding interrogatory;—"Canst thou by searching, find out God?" Job xi. 7, but merely to show, that the doctrine of a Triune God, involves not even the shadow of an absurdity. The truth is,

these walls of adamant, or by his ingenuity, can undermine or scale them—can do any thing!

Having shewn—1. That Jesus Christ has a *Human* nature; and 2. That in connection with the Human nature, he has also a nature, strictly speaking *Divine*; the great doctrine is now fully established, viz: *That Jesus Christ, possesses in himself two natures, Divine and Human, in mysterious, yet all harmonious union.* Ah! this *mysterious* union! Some object to the *mystery* of the incarnation; and is not the union of soul and body in man a mystery? And yet who stumbles at *this?* Having evidence of the fact, we believe the one. Why not, having evidence of the fact, believe the other? Was Paul aware of the mystery? He was. Did he stumble at it? Let him speak for himself. 1 Tim. 3, 16. "Without controversy, great is the mystery of godliness." God was manifest in the flesh. Observe! He admits it to be a *mystery*:—He goes farther. He admits it to be a *great mystery.* Still farther! He says, "there is no use to dispute about this matter." It is admitted, "*without controversy*, great is the mystery of godliness. God was manifest in the flesh." Now, if Paul did not stumble at it, neither will I. "Nay, he gloried in it," Rom. ix. 5, and so will I. And well may we all; for if it be a mystery, it *is a charming, blessed mystery! full of* SWEETNESS as well as full of wonder! For observe:

First. How essential the twofold Nature of Christ, is to the various parts of his mediatorial work. For example—he must have a HUMAN NATURE, *to obey that law* which man had violated, and thus, to magnify the law, and make it honorable. But it is equally necessary, that he have a DIVINE NATURE,

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that in our creeds and confessions, the doctrine of the Trinity, glorious and sublime as it is, is presented, if I may so speak, in a *skeleton* form, and, therefore, presented to great disadvantage—for no skeleton has any charm; but in the Scriptures, it is presented in living beauty—each person in the adorable Trinity, sustaining a peculiar office in the economy of redemption. For example, "the Father is represented as planning the scheme of man's redemption—the Son, as executing that scheme—and the Holy Ghost, as applying to believers, the benefits of the planned and purchased redemption—and thus exhibiting the Godhead, to a ruined world, in *glorious*, yet *distinct* manifestations." Vide John xiv. 26, *et alias.*

to give merit to his obedience. Suppose that Jesus Christ were a mere *man*, what could his obedience avail? *He* would have to say, as we do, I am an unprofitable servant. But according to the Scriptures, "by *his* obedience, shall many be made righteous." He must, therefore, have a *Human* nature to obey the law, and a *Divine* nature to give merit to his obedience. Again: He must have a HUMAN NATURE to suffer, and a DIVINE NATURE *to give efficacy to his sufferings.* The Mediator must suffer. "It behooved Christ to suffer." "Ought not Christ to have suffered these things," say the Scriptures. Nay, "without the shedding of blood," we are told, "there is no remission." But the *Divine* nature cannot suffer—cannot be wounded for our transgressions, nor bruised for our iniquities. Therefore, Christ must have a HUMAN NATURE, to suffer. But here again he must have a DIVINE NATURE, *to give*, as we have said, *efficacy to his sufferings.* For, if Jesus Christ were a mere man, what could his sufferings avail? The martyrs suffered much—their blood flowed in torrents! but we never hear that the blood of the martyrs availed, to the washing away a single sin of their own; but with regard to this sufferer, it is expressly said, "His blood cleanseth from all sin." And again: "Behold the Lamb of God, which taketh away the sin of the world." We see then the necessity of both natures in this matter also. But some man may say, Sir, you have thrown some light upon the subject, but this point is not clear yet. You admit, that the *Divine* nature cannot suffer; then, after all, how can the sufferings of the *Human* nature be stamped with such value? There need be no difficulty. Here is a clod of earth. In that form, you may strike it about at your pleasure; no harm done. But let this clod of earth be formed into the body of a man—let it be united to the soul of a man, a Prince, a King, or a Conqueror; and, verily, you may not *now*, strike it about at your pleasure! Who does not see that an injury done to that clod of earth, in its new form, as united to the soul of a man, a Prince, a King, or a Conqueror, is to all intents and purposes the same, as an injury done to the *soul* of

that man, that Prince, that King, or that Conqueror? The case, then, is simply this: Although the *Human* nature *cannot merit*, nor the *Divine Nature suffer*, yet by virtue of the UNION of the Human and Divine nature, the sufferings of the Human, are, as if they were the sufferings of the Divine Nature. It is the *altar* which sanctifies the *gift*. The very words of Christ himself!

But again: He must have a HUMAN NATURE, to *have a brother's heart*. We need one that can come near, and yet not overwhelm us. One that can be touched with a feeling of our infirmities; having been tempted in all points, like as we are, yet without sin. Such a Mediator, we poor children of the dust, do greatly need. You recollect that when God descended in awful majesty upon Sinai's Mount—the people, greatly alarmed, removed, and stood afar off, and said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Nay, even Moses himself, said "I do exceedingly fear and quake!" How natural then is it to wish, with the man of Ur, that there were some Daysman, to put his hand upon both parties. In our Redeemer, this desire is fully met. He has a HUMAN NATURE, *to have a brother's heart!*—and a DIVINE NATURE, *to have an Almighty arm!* Both are necessary. Suppose he had a Human nature, and thus could sympathise with us, being touched with a feeling of our infirmities. This would be soothing—but if this were all, amid all his tender sympathies, we might sink down in hopeless sorrow! But O! delightful truth. Our Mediator is, in all respects, fitted for his appointment. He has a Human nature to sympathise with us, and a Divine nature to succour and to save. A Human nature, to have a brother's heart---and a Divine nature, to have an Almighty arm! O glorious Mediator! O precious Redeemer! One that has all the glories of the God, tempered with the milder beauties of a perfect man! One so distant, and yet so near! Verily, this is the Mediator that meets *my* case! This is the one, whom *my* soul loveth. *I* wish none beside!

"'Till God in human flesh I see,
My thoughts no comfort find;
The Holy, Just and Sacred Three,
Are terrors to my mind.
But if Immanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins.
While Jews on their own law rely,
And Greeks of wisdom boast;
I love the incarnate mystery,
And there I fix my trust."

But if the twofold nature of Christ, be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as full of wonder. For observe,

Secondly. How beautifully it falls in with the account given of our blessed Saviour whilst he tabernacled here on earth. In this account, circumstances of humility, and circumstances of grandeur, are made strangely and sweetly to blend together, indicating, at the same time, both his *Human* and *Divine nature.* See the blessed Saviour in Bethlehem! Born of a woman—born in a stable—and laid in a manger. Here are circumstances of humility pointing out his *Human* nature. But mark the circumstances of grandeur denoting his *Divine* nature. A star announces his birth, and angels sing his natal song! See him at the grave of Lazarus. He weeps, like *a man!* and then says, Lazarus, come forth, *like a God!* Approaching the barren fig tree, he hungers, *like a man!* And then, with a word, withers the fig tree away, *like a God!* During a raging storm on the sea of Tiberias, he lay in the hinder part of the ship. With his head upon a pillow, he slept, *like a man!* Being called upon, he arose, and rebuked the winds and the sea, *like a God!* Having wrought a stupendous miracle, he goes into a mountain, apart, to pray, *like a man!* And, at the fourth watch of the night, he comes to his disciples, walking upon the water, *like a God!* O see the hope of Israel, on yonder bloody tree, nailed to the cross: he suffers, *like a man!* Then opens the gates of Paradise to the dying thief, *like a God!* In yonder sepulchre!—Alas, in yonder

sepulchre, wrapt in the winding sheet, my blessed Jesus lies, pale and cold in death, *like a man!* But, on the morning of the third day, by his own immortal energies, he bursts the bands of death, and rose triumphant, *like a God!* And see him, also, after his resurrection, meeting with his disciples: he takes a piece of a broiled fish, and of an honey comb, and did eat with them, *like a man!* And then, he leads them out to Bethany, and blesses them; and as he blesses them, he ascends in radiant majesty, far above all heavens—*a God confessed!* "God is gone up with a shout! The Lord, with the sound of a trumpet! Sing praises unto God; sing praises! Sing praises; unto our King, sing praises!"

"All hail the power of Jesus' name,
Let Angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all."

If the doctrine of God, manifest in the flesh, be a mystery, I repeat it once more, it is a charming, blessed mystery. For observe,

Thirdly. How clearly and beautifully it harmonizes those passages of Scripture which, at first view, appear at variance with each other. For instance, in one place, Jesus Christ is called a man;—in another place, God. In one place, David's son; in another place, David's Lord. In one place he says, my Father is greater than I; in another place, I and my Father are one. In one place, he is said to be a Lamb slain; in another, the Prince of Life, who only hath immortality. Now, deny our doctrine, and I defy any man on earth, or angel in heaven, to reconcile these passages. Admit the doctrine, and there is no difficulty,—all is beautiful and harmonious! With regard to his *Human nature*, Jesus Christ is a man; with regard to his *Divine nature*, God. With regard to his *Human nature*, he is David's son; with regard to his *Divine nature*, David's Lord. Referring to his *Human nature*, he can say, my Father is greater than I; referring to his *Divine nature*, he can also say, I and my Fa-

ther are one. As to his *Human* nature, he is a Lamb slain; as to his *Divine* nature, the Prince of Life, who only hath immortality. And now, to place the beauteous crown upon the whole, hear the words of our blessed Saviour himself. "I am the root and offspring of David, and the bright and morning star." This is one of the most remarkable passages in all this volume; and it most clearly, and powerfully, and beautifully confirms all that we have said;—for observe! If Jesus Christ possessed the DIVINE NATURE *only*, he certainly could be David's *root*,—the source of David's being; but, in the name of common sense, how could he be David's *offspring?* And on the other hand, if he possessed the HUMAN NATURE *only*, he could then be David's offspring. But here again, how could he be David's *root?* the source of David's being? But possessing, in union, both the Divine and Human nature, he can say, as he does say, "I am the ROOT *and* OFFSPRING of David, and the bright and morning Star!" "Rising," as one remarks, "in his incarnation, he introduced the gospel day;—rising, in the influences of his spirit, he introduces the day of grace and comfort in the soul;—rising, in power, he will bring on the latter day glory;—and rising, at last, in his appearing to judge the world, he will usher in the coronation day—the day of a blest eternity!" Bright and morning star! Rise upon my soul! Star of hope to the dying sinner! Star of hope to a sinking world! O! shine upon this waiting crowd! O! shine upon this heart of mine!

By the MEDIATORIAL WORK of Christ, we are to understand all that he did and suffered to achieve the redemption of man,—commonly termed, his active and passive obedience. It would very far transcend the limits of this discourse, to present, in detail, all the varied parts of the mediatorial work of Christ; nor is it necessary—for by a very common figure of speech, a part is put for the whole. The apostle here sums up the whole in the *Humiliation* of Christ; and with singular propriety, inasmuch as his humiliation on earth is in perfect and beautiful contrast with the dignity which he originally had, when "being in the form of God, he thought

it not robbery to be equal with God." There are various steps of humiliation.

FIRST. *He was made in the likeness of men.* That is, he who originally was the brightness of the Father's glory, and the express image of his person, was, in his incarnation, so veiled, so clouded, that he no longer appeared in the form of God, but in the likeness of men. Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same—wherefore he is not ashamed to call them brethren! What condescension is this! Lord of Angels! Blessed Jesus! and wast thou indeed made in the likeness of men? Thou hast gained my heart.

SECOND. *He took upon him the form of a servant.* If Jehovah's equal must needs become incarnate, one might suppose, that at least the *form* of his incarnation would be glorious. But no! He not only took upon him human nature, but human nature in a low condition: he took *upon him the form of a servant.* And how touching are his allusions to this very thing! "The Son of man," says he, "came not *to be* ministered unto, but *to minister*"—that is, *to serve.* And again, said he to his disciples, "Whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat; but *I* am among you, *as he that serveth!*" And most emphatically did the blessed Saviour assume the form of a servant, when rising from the Paschal supper, "he laid aside his garment, and took a towel and girded himself; and having poured water into a basin, he began to wash his disciples feet with the water, and to wipe them with the towel wherewith he was girded!" Sinner! this is the Saviour whom you neglect! Is this thy kindness to thy friend? But a

THIRD, And still lower step of humiliation was this. *He made himself of no reputation.* Some *servants* have a high character, and are greatly esteemed; but the Lord of glory, in his mysterious incarnation, voluntarily placed himself in those circumstances, in which he appeared as one of low standing, and lightly esteemed. Tell me, did he not appear as one without reputation, when he was rejected by the Chief Priests

and Pharisees, and reproachfully called a gluttonous man and a wine bibber, a friend of publicans and sinners? Did he not appear as one without reputation, when the Samaritans refused to receive him into their villages; when the Gadarenes besought him to depart out of their coasts; and when the men of his own city Nazareth, led him to the brow of the hill upon which their city was built, to cast him down headlong, as one unfit to live? Did he not appear as one without reputation, when Judas went out against him, as against a *thief*, with swords and staves, to take him? See him, arrested as a prisoner! bound as a culprit! hurried to the hall of Caiaphas—taken to Pilate's judgment bar—sent to Herod—mocked by the soldiers—crowned with thorns—arrayed in a gorgeous robe, and then sent back to Pilate. O! see him at Pilate's bar! False witnesses rise up against him; none dare appear in his behalf! The hall, the court, the very heavens, ring with the cry, Crucify him! crucify him! Pilate wishing to release Jesus, (and he must needs release one at the feast,) selects a notable prisoner called Barrabbas; and then leaving it to the Jews to determine which should be released, Jesus or Barrabbas,—immediately they all cried out, "Not this man, but Barrabbas!" Now Barrabbas was a robber—was a murderer! And, oh! my soul, think upon this! a robber—a murderer, was preferred to the Son of God! How deep was this humiliation! How truly was it said, "*He made himself of no reputation!*" But even this is not all—

In the FOURTH and last place, *He humbled himself, and became obedient unto death, even the death of the cross!* That the Lord of glory should die any death, even the most easy and honorable, is most wonderful indeed; but *such a death!* the death of the *cross!* the most shameful—the most ignominious—the most accursed—the most painful—the most excruciating—the most terrible of all deaths,—is a stoop of humiliation—a display of love absolutely beyond all comprehension! O sinners! you know not the strength of a Saviour's love—you know not the tenderness of the Redeemer's heart—you will not think upon him, and yet he died for you! And,

I repeat it, it was a bitter death—a cruel death—a bloody death! How did his precious blood gush from his pierced hands and feet, stream down, and smoke upon the Mount! Was ever love like this! And still you slight him! reject him! trample under foot his precious blood! Iron hearted sinner! How could you serve the dear Redeemer so? *Your damnation is just!* I stand on Bible ground; and standing upon Bible ground, I can speak boldly; standing upon Bible ground, I feel as strong as an angel of God! Yes, O sinner! Thou who hast rejected a loving, bleeding, dying Saviour—I repeat it, *your damnation is just!* Hear the words of the apostle: "If any man love not the Lord Jesus Christ, let him be anathema maranathe: let him be accursed—the Lord cometh! Yea, verily, when the smoke of the torment of such an one shall be ascending up for ever and ever, there will be shoutings all over the world of glory,—true and righteous are thy judgments, O Lord." Let him who rejected a dying Saviour be anathema; let him be accursed; let him be damned forever!

By the MEDIATORIAL GLORY of Christ, we may understand all that our blessed Redeemer receives in his two-fold nature, as the reward of his mediatorial work. To this, there is a remarkable reference in the 53d chapter of Isaiah; and upon this point the Apostle delighted to expatiate. His language here is beautiful and sublime: "Wherefore God also [the Father,] hath highly exalted him, and given him a name which is above every name; that at the name of JESUS every knee should bow, of things in Heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord." Here the mediatorial glory of Christ is made to consist in two things—HONOR and DOMINION.

First. IN HONOR. In his having a *name* which is above every name—the name of JESUS, the sweetest, the most charming name, that men or angels ever heard! O the sweetness of the name of Jesus, as it comes over the *new convert* with the power of a charm, bringing light, peace, hope and joy,

to his burdened soul! O the sweetness of the name of Jesus, as it falls like the music of Heaven, upon the ear of the dying saint, raising him above the fear of death, and causing him to leave the world with the shout of the Conqueror! And who can tell the sweetness of the name of Jesus, as it rolls in choral symphonies from yonder heavenly throng, "Loud as from numbers without number, and sweet as from blest voices uttering joy!" Yes,

> "They praise him *now*, their hearts and voices praise
> And swell the rapture of the glorious song!
> Amen! So let it be: Shout, angels! shout!
> And loudest ye Redeemed! Glory be to God,
> And to the Lamb that bought us with his blood,
> And washed and sanctified and saved our souls,
> And gave us robes of linen clean, and crowns of gold,
> And made us Kings and Priests to God!"

O the sweet name of Jesus! how it wakes up the harps of Heaven! how it rolls a tide of rapture over all the world of glory! and, on earth—verily,

> "'Tis music in the sinner's ears—
> 'Tis life, and joy, and peace!"

O my Saviour! my heart clings to thee! thou art my only hope—the life boat of my soul! and, when I am sinking in death, may thy sweet name come over my poor heart, with the power of a charm! But his mediatorial glory consists,

Secondly, IN DOMINION. Yes, he is exalted far above all principality and power. "He is Lord of all." *He* it is, who, walking in the midst of the golden candlesticks, holds the stars in his right hand---he it is, who, seated in the highest Heavens, rules the church, and rules the world! and, he it is, who, hereafter shall be seen coming in the clouds of Heaven with power and great glory. Although he shall come as the son of man, "clothed with a body like our own," yet, verily, none shall think lightly of him---for he shall have dominion then---he shall come with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire! Lightnings shall flash from his piercing eyes! thunders shall roll around his awful throne! he shall tread out the sun as a

spark! *His* voice shall rouse the slumbering dead! Atheists, in agony, shall own that there is a God! Deists shall tremble before the insulted Saviour! Yea, all who once despised him, shall then wail with a grievous and sore lamentation. O my soul! there will be mourning at the judgment seat of Christ! Parents and children there may part—may part to meet no more! Husbands and wives, brothers and sisters, masters and servants, companions and friends, there may part---may part to meet no more! Great Redeemer! Lord of all! may we now bend before the sceptre of thy love---that we may not then be broken by the rod of thy power! But we come now to speak of the last particular.

II. THE GRAND DESIGN OF THE WHOLE,---beautifully and comprehensively expressed by the Apostle, in these words---"*to the Glory of God the Father.*" The Heavens, in all their varied beauties---in all their wide and boundless magnificence, proclaim the glory of God. But, believe me brethren, we have something here, which "outshines the wonders of the skies." The scheme of man's redemption will be to the Lord emphatically for a crown of glory, and for a diadem of beauty.

It will be to the Lord a bright and imperishable monument of his love. "God *so loved* the world," says the Saviour, "that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." "Behold," says John, "what manner of love the Father hath bestowed upon us."

"————Harp! lift thy voice on high!
O love Divine! O mercy infinite!
Surpassing far, all knowledge, all desire,
All thought, the Holy One, for sinners dies!
The Lord of life, for guilty rebel bleeds,
Quenches eternal fire, with blood Divine!"

It will be to the Lord a bright and imperishable monument of his power; for it will appear, that it was in this way, that he destroyed the works of the Devil---subdued the enemies of his government---conquered rebellious wills---softened hearts

of rock, and thus redeemed and disenthralled a guilty and a sinking world!

It will be to the Lord a bright and imperishable monument of his justice. The lightnings which blasted rebel angels, and awful thunders, ever rolling in the prison-house of the damned, will, to all eternity, speak this language in the audience of the Universe—*Stand in awe, and sin not!* But, oh! the tears, and groans, and streaming blood, and dying agonies of the great Redeemer---Jehovah's equal---God's eternal Son—will sound the notes of warning louder still! If God spared not his *own Son*, when he became the sinners substitute, will he spare the *creature* that rebels? Justice of Heaven! How inflexible dost thou appear when thy glittering sword is seen bathed in Emmanuel's blood! in the blood of an incarnate God!

It will be to the Lord a bright and imperishable monument of his wisdom. As the darkness of night, which throws a shade upon the most beautiful landscape, is made, in the wisdom of God, to reveal the magnificence and grandeur of the starry heavens,—even so, in the wisdom of God—*Sin*, whose direct tendency is to cast a shade upon all moral beauty, is so overruled in the plan of redemption, (no thanks to the sinner) as to give us a new and most glorious display of the perfections of the ever blessed God. Philosophers tell us that there are eighty millions of suns, around which roll by estimation two billions, four hundred millions of worlds. Now, without the shades of night, what could we have known of this extent and glory of the empire of God? So his moral perfections are infinitely great and glorious. But surely, we could never have had such views of them as are now disclosed in the wonderful plan of man's redemption. Here, "Mercy and Truth are met together; Righteousness and Peace have kissed each other." Here, in the wisdom of God, all the Divine perfections are made to harmonize. This is the grand focus in which their rays do meet, and glow intensely! When man sinned, methinks holy angels struck their golden harps in plaintive strains, and cried, Alas! he is gone!—with fallen

angels, gone forever! How can it be otherwise? Will God cease to be just? Will the ruler of all worlds suffer the honors of his government to lie, trampled upon in the dust? Perish such a thought as this! It cannot be! Methinks it is repeated from world to world, It cannot be! and echoed back in dismal strains, Then man is lost! lost forever! But hark! a sweet voice is heard. It comes from him who is the brightness of the Father's glory, and the express image of his person. "Lo I come! In the volume of the book, it is written of me, I delight to do thy will, O God. Lo I come!—a body wilt thou prepare for me. I will take the sinner's place: upon me be the penalty." "I will stoop beneath the grave to save a sinking world!" What new mystery is this? Angels stooping from their seats in bliss, desire to look into this mystery of Godliness; then rising in admiration, they swell their loftiest notes, and cry, as with the voice of mighty thunderings, "O! the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!"

You have heard, my brethren, of the seven wonders of the world. Come here, and I will show you the ONE WONDER of the universe! *This*, I repeat it, is to the Lord emphatically for a crown of glory, and for a diadem of beauty! It is *this* which shall bind all worlds to the throne of the ever blessed God! It is *this* which shall wake up the sweetest and the loudest pæans in the heavenly world! And it is *this* which through the mighty roll of everlasting ages, shall fill the great Temple of God Almighty with sounding praise! TO THE GLORY OF GOD THE FATHER!

A few remarks more, and I have done.

1. Here we have an unanswerable argument for the truth of the christian religion. A doctrine such as we have now been considering—a doctrine of such mingled grandeur and sweetness; so honorable to God and suited to man,—*Such a doctrine*, unrevealed, could never have entered the mind of men, or angels! Wo to infidels! they shall meet a fiery day!

2. How invaluable must the soul of man be! To create

worlds, required no great array of means. God spake, and it was done! He commanded, and it stood fast! But to redeem the soul of man, the Lord of angels must become incarnate, must suffer, and bleed, and agonize, and die! There must be a draft, not upon the resources of nature, but upon the resources of nature's God!

"Heaven weeps that man might smile!
Heaven bleeds that man might never die!"

And yet this is the soul which sinners neglect! "Father, forgive them, they know not what they do!"

3. How great will be the happiness of the redeemed! After such preparation and cost to bring them to heaven, how dear, how precious, will they be in the eyes of him who brought them there! How will he beautify them with salvation! "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for those who love him." O heaven, sweet heaven! there rolls the river of pleasure—there flourishes the tree of life! There ransomed spirits circle the throne, rejoicing in glory! There saints and angels, mingling their splendors, have one continued festival—one never ending jubilee! Visions of future bliss, how ye charm my ravished soul! I bless God that I ever became a christian! One sweet thought of Christ, and the glory hereafter to be revealed—how it sooths our sorrows, how it cheers our hearts in this pilgrimage state!

"O! that *all* would believe, and salvation receive,
And their song and their joy be the same."

4. How terrible will be the perdition of those who reject this Redeemer! There is salvation in none else; and the soul, dying without a Saviour, is accursed forever! It sinks down in the deep grave of sorrow; and no angel voice, no resurrection trump shall wake it up from its grave of sorrow any more! O sinner! sinner! reject this Saviour no more! Submit *now! This day*, your heart may be tender; *to-morrow*, it may be adamant! *This day*, you may be converted; *to-morrow*, you may be damned!